per cent.

565 The difference in wealth among these three principal strata still
[582] has its repercussions on social attitudes. Daughters of well-to-do peasants seldom marry small-holders' sons, and even more seldom those who work for wages or shares as do the workers in the collectivized
[608] agricultural system. Nor does the choice of godparents--so influential among the Magyars--transgress these class limits.

Factors other than wealth contribute also, although to a lesser extent, to social differentiation. Professionally, the more settled farmers look down upon the few remaining herdsmen and their roving way of life. Even among the herdsmen themselves there are different castes: the cattlemen are the most respected, less the horse herders and least the shepherds and swineherds. Religion is no longer a differentiating factor, although it can be observed that in a few communities people of the same confession still tend to live in the same section of the town.

609 There are also regional differences; each village has its own tradition and peculiar customs; its inhabitants tend to be suspicious of villagers from other regions. In many a town, admission ceremonies are observed at which newcomers are thrown into or doused with water,

unless they are willing to pay a small ransom. When a new bride arrives in her new community, she is arrested at the village limits and, before being admitted, she must take an oath whereby she formally abjures her old allegiance and swears to uphold the local customs of her new community. 609 [585]

The primary source of prestige among the peasants themselves (not considering village priests, teachers, etc.) is wealth. Nevertheless, individual skill and achievement also add considerably to one's position. Besides strength, special skills and industriousness, a person's oratorical talent increases his prestige surprisingly. It has often been observed that the skill of public speaking, "knowing the tongue of the people," has raised poorer peasants to important positions on the local level. 554

Racial minorities are practically non-existent in Hungary. There is, however, a rather sharp line drawn between Christians and Jews. (The latter tend to congregate in big cities but can be encountered in the villages also.) Authors with democratic and liberal backgrounds often ignore this important phenomenon either on account of a sense of shame or simply because there has never been a reliable and objective study of Magyar public opinion on this point. 563